MARCH 17-PASSION SUNDAY.

Religious Programme for To-Day.

HERALD RELIGIOUS CORRESPONDENCE.

Religious Notes, Personal and

Services To-Day.

Afternoon service is announced at the Trinity Baptist church by the pastor, Dr. Holme, the subject being "The Open Rewards of Secret Re-

preached at the Bereau Baptist church by the pastor, Rev. P. L. Davies. Services morning and

At St. Francis Xavier's church the Rev. Father Merrick will continue this evening his Lenten course

of lectures on Catnolic doctrine.

Thomas Gale Forster holds forth morning and evening at Apollo Hall on "The Philosophy of Spirit-

"Balaam as a Prophet" is the title of Bishop Snow's sermon at the University.

Dr. Deems will preach to-day at both services at the Church of the Strangers.

Free religious exercises will be held this evening at the Academy of Music, under the direction of Rev. Henry Powers, the speakers being Rev. G. J. Mingens and Mrs. Burleigh.
Rev. W. E. Park will preach morning and evening

at the New England Congregational church. Rev. H. D. Northrop will discourse on "Domestic

Vices" at the West Twenty-third street Prespyterian Rev. Dr. Osgood will preach on "Out of the Deeps" and "A Well-Ordered Life" at St. John's Memorial

Ray, (L S. Harrower will preach at both services of

St. Luke's Methodist Episcopal church. Rev. Dr. Flagg, of the Church of the Resurrection. will preach at the hall corner Third avenue and

tity-fifth street this morning.

Elder Cook will explain "The Gospel of the Kingdom" and "Immortality" at the Second Advent

"The Days of Noah and the Days of the Coming of the Son of Man" will be explained this evening at

the Catholic Apostle's church.

Rev. Father Damen will combat "The Objections gainst the Catholic Church" in the Church of the

Holy Innocents this evening. Rev. Alexander Thompson, in Rutgers College chapel, Fifth avenue and Forty-second street. Sub-ject, evening, "The Gift of the Holy Ghost."

At Steinway Hall Rev. Henry Ward Beecher in the morning, and Rev. George H. Hepworth in the evening, on "Our Homes." Rev. Hugh Miller Thompson, in Christ church,

Fifth avenue and Thirty-fifth street. Rev. W. H. Furness, of Philadelphia, will preach in the Church of the Messiah, Park avenue and

Thirty-fourth—morning and evening.

Rev. Mr. Pendleton in West Pitfy-third street

Baptist church —morning and evening. Rev. O. A. G. Brigham in the Catholic Apostolic church, Sixteenth street, between Sixth and

Seventh avenues-evening. Rev. T. A. Hoyt, University chapel, Washington square, morning. Rev. F. C. Ewer in St. Ignatius' church, Seventh

avenue, "Christ's Temptation in the Wilderness" and "Anglican Worship in its Visible Aspects," morning and evening respectively. Rev. Henry Powers at Brevoort Hall-"Second

Church of the Disciples"—morning.

Rev. Charles F. Lee will discourse on "The New Departure" in Chickering Hall, Fourteenth street, at

three o'clock.

A lecture on "The Resurrection of the Cettic Race" will be delivered in the Apollo Hall, Brooklyn, Sunday evening, at eight o'clock, under the auspices

of Brooklyn societies.
On Sunday evening, March 17 (St. Patrick's Day). a lecture will be delivered by the Rev. G. Farry. of New York, at St. Anne's church, Brooklyn. The object of the lecture is to assist in the erection of the new schoolhouse, for which the pastor, Rev. B. Gleason, has been zealously laboring for months

There will be a lecture to-day during High Mass at half-past ten on the subject " Is the Honor Given by the Catholic Church to the Blessed Virgin Sanctioned

Alexander Clark, editor of the Methodist Recorder. published at Pittsburg, Pa., who has sectured extensively, was for a while associate pastor of Rev. Thomas S. Stockton, of Philadelphia, and author of "Gospel in the Trees," "Gospel in the Trades," &c., will preach Sunday night at half-past seven o'clock, in Attorney street, M. P. Church, Rev. J. J. White,

The Mission at the Church of the Holy Inne TO THE EDITOR OF THE HERALD:-

Among the many Catholic churches so flatteringly and so often mentioned in your Monday reports there is one which seems to attract but little notice. Just at this moment it deserves, however, to be well spoken of, since there is going on within it one of those periodical revivals which, among Catholics, are known by the name of "missions." Being somewhat interested in so stirring and active phase of religion, and desirous of hearing good speakers of every kind, we were induced to visit the church in question-that of the Holy Innocents, Sunday, the second Sunday of the mission. The Rev. Father Damen, a popular and well-known preacher, of the Society of Jesus, was to preach at high mass. After the Gospel he came to the foot of the altar, robed in his black cassock, the long rosary and brass crucific adorning his leathern girdle. He is a venerable, white-headed man, with a grave and earnest expression, and speaks with a slightly perceptible foreign accent. His own intense appreciation of the truths he propounds is the great secret and lever which makes his discourses so fruitful in practical results, and audience with him in a strangely irresistible way. The women, and not a few of the men, of the densely packed congregation were in tears during the whole time of the sermon—the appeals to sin-ners made by the preacher, now with pitying genthe whole time of the sermon—the appeals to sinners made by the preacher, now with pitying gentieness, now with repreachtul vehemence, seemed
to impress the people wonderfully, and the subject,
so appropriately chosen from the parable of the
Prodgal Son, certainly lent liseli to a great deal of
zeal ons and forcible oratory. The Rev. Father
Damen's happiest moods are certainly those in
which he draws scenes of daily life, at the
same time showing the mysterious parable that
likens them to the time-worn parables of old. Although the subject of the prodigal son is of a general character and typines more the life of sinners of
all kinds than that of a particular class of bactsiders, yet the speaker selected the drunkard as
the chief illustration of his practical meaning. Very
impressively he asked of his hearers, "Is the drunkard happy?" and went on to answer:—"No, for no
one loves him. Not his wife; she curses the day
which first made her acquasined with him. Not
his children; they are ashamed of him. Not his
neighbors; they point him out to each
other as a corrupter of society, a moral
plague. Not his fellow drunkard; he shuns
him when he is sober as the shameful reminder of his own degradation. Not the seller of
hiquor—not even he—he loves his money, but when
that is gone small consideration does he
show him, for he despises him. Who
him to his own destruction." The speaker then said
that when all turned from the sinner God alone
opened His arms to him and bade him come and be
forgiven; come and kneel at the feet of the Redeemer,
whose blood was the price of his salvation. Sometimes the Rev. Father Damen rears aloft the large
cross, with the image of the Lord, and bids the sobbing people kneel, while he prays to God for them;
at other times he lightens the strain on their attention by introducing teiling apecdotes and salient
examples drawn from his own experience, or, at any
rate, from real life. If the fruits of his preaching be
the gauge of the preacher's ability, then must we
credit this

I lessons. In his manner he is both gentle and cheerial, thoroughly alive to the spiritual wants of those he approaches, absorbed in his work and devoting his indefatigable energy wholly to it. The need of these periods of religious awakening is most manifest in this crowded city. Most of the parishes are under the control of men whose zeal is hardly equal to their divine task, and to whom the suspie-minded unworldliness of the Gospel is a tradition rather than a reality. We cast no Diame on them, but we could wish it were otherwise, and we turn with hopeiul confidence to those men in whose hearts the world has not obscured the divine ideal of spiritual work, and who, not howering themselves to the common level of men, yet dedicate their lives to raise their focks to the level of the Gospel. This work is being done by Jesulis and Franciscans, by Paulists and Reading the Franciscans, by Paulists and Reading and Franciscans, by Paulists and Reading and Franciscans, by Paulists and Reading and Franciscans, by Dominicans and Benedic lines. This work, over the whole world, is best performed by the children of these old monastic associations, to show we are indebted for the preservation of literature, of agriculture, of science on the one hand, and on the other for the invention, so to speak, of those principles of self-restraint unon whose stability modern society depends. But this is beside our present subject upon which, in most other Catholic churches silence is more charitable, namely, the music. To tell the truth, we had not anticipated such an agreeable disappointment. The mass last Sunday was Mozart's No. 2, and was readered by the choir, which is numerous, in a very creditable and devottonal manner. The Ayric, which is especially religious in its tone, was finely and accuracity sung, and the remaining portuons, including the offertory hymn, "O, Jesu sil," by Winter, were correspondingly well executed. We notice it he soprano especially as having a very sweet, clear vote, napply free from that deseatable sens

Thomas Paine. TO THE EDITOR OF THE HERALD:-

Your correspondent "M. W.," in the Herald of the 4th, gives certain reminiscences of Thomas Paine, on what he terms the authority of "the best friends and most intimate associates of Paine, with whom he resided a much longer time than with Mrs. Badeau, and wno continued all their lives to believe in the doctrines he taught," and on the strength of this authority intimates that Paine estranged Mrs.
Bonneville from her husband and brought her with
him to America; that Paine did not pay his debts
in New York city, if he did in New Rochelle; that he ate bread and milk for supper in the city and threw what ne could not eat into the fire, because he wanted the full worth of his board money; that intemperance was one of the most respectable and least disgusting of his habits; that some of his nabits were so flithy that to call them "brutish" would be a libel on the lower orders of animal creation, and that nothing would be easter to prove than this, if or-dinary delicacy and refinement would allow us the use of any language that might convey the faintest idea ot such peculiarities." All this intimation of what might be done if, is put forward that "M. W." may "do his best to preserve the truthfulness and integrity of history." To one who highly regards Paine as a rights and a sharp analyst of the true principles of human freedom, this mysterious and backbiting form of arraignment seems very equivocal and re pulsive, and many questions suggest themselves to help to clucidate the shrouded facts that need to be named "to preserve the truthfulness and integrity of history." Now, history says that Mr.
Paine did not estrange Mrs. Bouneville
from her husband, that he did not bring
her to America with him, and no decent
evidence was ever before the public that he ever sustained any other relation to her and her family than that of a friend and protector when needed Cheetham's libel answers itself. Paule did not desert his wife in England, but they parted with mutual consent, he scrupulously refraining from spending a penny of her patrimony. No evidence has ever been presented that Mrs. Benneville or any other woman ever had a son who resembled lousness shown by Mrs. Bonneville's counsel on the Cheetham libel case.
Mr. Elisha Woodworth, of Cambridge, Mass.,

where he died a few years since, was one of Paine's "most intimate associates and best irrends," and, regardless of friend or foe, was a man of truthfulness and integrity. He was with Paine during his last sickness, made his coffin for him and assisted in the last sad duties that the living can render the dying and the dead, and he

declared, under the sanction of his honor as a man of truth, that the stories of Paine's beastly naonts were gross and creue exaggerations, inflated and distorted by the malignant hatred of those who deemed any faisenood justifiable in defaming the author of the "Age of Reason."

That Paine took sand (a fifthy habit in any person, and that he drams intoxicating inquors is not denied. That many of his personal mabits changed for the worse by the irregular bachelor and camp life he was forced into by his devotion to the American cause, is not at all improbable. Many thousands to-may are witnesses of the same incongruty in relatives and iriends, who left the appliances of weath and case for the rugged life of a camp during our late rebellion.

And with all that the utmost stretch of hypocritical fanaticism can make out of the foregoing, what is intere that, indden or published, can affect the "truthfulness or integrity of instory" What must have been the social or moral standing of those best friends and most intimate associates who continued all their lives to believe in the doorthies he ever taught, for heaven's sake of any doctrines he ever taught, for heaven's sake of any doctrines he ever taught, for heaven's sake of any doctrines he ever taught, for heaven's sake of any doctrines he ever taught, for heaven's sake of any doctrines he ever taught, for heaven's sake of any doctrines he ever taught, for heaven's sake of any doctrines he ever taught, for heaven's sake of any doctrines he ever taught, for heaven's sake of any doctrines he ever taught, for heaven's sake of any doctrines he ever taught, for heaven's sake of any doctrines he ever taught, for heaven's sake of any doctrines he ever taught, for heaven's sake of any doctrines he ever taught, for heaven's sake of any doctrines he ever taught and much longer time than with Mrs. Badean?

And how could they continue so intimately associated with what produce of any doctrines he ever taught and the land of any doctrines he and the sake of the produce of the a

hearted tory, a convicted libeller, a convicted liar (Cheetham's), and there is a life of Paine compiled from authentic sources and contemporary evidence (Vale's), upon which criticism may vainly exhaust itself in striving to undermine its authority. To these two biographies will the student of history turn to read the life of the immortal philanthropist, whose every pulsation beat for humanity, and who braved contumelly, dangers, starvation and death, that he night aid in establishing a "government of the people, for the people, and by the people," and that, instead of the "Divine Rights of Despotism," the "Rights of Man" should become the text book and guide of the world's civilization. The true spirit of Paine's critics can be easily understood by learning from which of these two sources they derive their impuration.

We have heard the bigotry of rank toryism affirm that a bottle of rum found in Napoleon's carriage developed the secret of the defeat at Waterloo; we have heard that Washington murdered one of his negroes for reminding him of his pledge to give him his freedom; we have heard that Andrew Jackson sacrificed his manhood on the filtry altar of itoertinism; we have heard that Grant was a drunken lool, and that Lincoln was a drunken app and a traitor, and we see that amid all these foul aspersions the name and fame and memory of these men shine transcendent as heroes in the critical hours of their country's history; and we know that because to political Paine would have added perfect religious freedom as well his name, which should be the brightest star in the national firmament, is yet the target for the frenzied hatred and bigotry of the religious world.

MORRIS A—N, Forty-fifth street.

Confession in the Episcopal Church.

TO THE EDITOR OF THE HERALD:—
Again I beg the use of the columns of the HERALD on the subject of above heading. First, permit me to courteously inquire of your last week's correspondent, "Consistency," if he shows consistency in his use of quotation marks to words 1 did not write, where he presumes to quote me? One will be troubled to find in my communication either the words or the spirit of the "l-don't-care wnat-the Church-sanctions" style, nor did I say, "Give us your Scriptural authority, or talk not to me of confession." Surely, from such treatment, may I not

your Scriptural authority, or talk not to me of confession." Surely, from such treatment, may I not urge upon him the inconsistency of his signature where he so faults mine, and would have me write myself "An Anti-Catholic Churchman."

In asking for Bible authority to sanction confession to man I desired not to alone "argue the case from the Bible," but to use the Bible as our church directs in article 6—"that whatsoever is not read therein nor may be proved thereby is not to be required"—so that, after this Church teaching, the absence of such sanction in Holy scriptures seems to me, coupled with article 22, classing "pardons" as a "Romish docrine," and "grounded upon no warrancy of Scripture," to be in great part a negative answer to "Churchman's" query, "Does the Protestant Episcopal Church sanction the confession of one's sins to a priest?" And thus does the Bible confirm our Church doctrines; and, on the other hand, our Church testines, as shown in her articles of religion above quoced, in searching the Scriptures and not finding confession to a priest authorized. I am not "setting up my own notions as against my Catholic Church," and "I do care what the Church sanctions," and in her catholicity sne does sanction Bible testimony as to herself and her requirements, desiring to assume to he

Vindication of the Jews' Character.

TO THE EDITOR OF THE HERALD:—
An acquaintance of mine, a Jew, was asked the question, a few days ago, by a Christian, in a friendly manner, why it was that the Jews, as a honorable ones that were among them (for he admitted there were a few) did not impress upon the mass of their race their superiority of intellect and business capacity they were nathrally endowed with, which alone would cause them to become wealthy without cheating. I shall avail myself through the columns of your paper to place the regard to this unjust charge, but others, by which love of money are the ruling spirit among them, many even insinuating that it is greater than their love to their God, and that they would stoop to earn

money at the sacrifice of their conscience.

I will first prove the latter is unjust by placing before your readers one of the greatest historical facts—the most sublime and heroic that any nation has ever recorded—showing how money, luxury, home, all were discarded sooner than yield one lota of love and faith in the one only and true God or crush down their conscience. It was exemplified in the year 1491, Christian era, when that persecuted, proud, but noble race were commanded by the head powers of Spain to either change their faith or be forever banished from the Spanish soil; they brought no charges against them; they must either

ture, sciences and commercial enterprise gave up the accumulated weath of ages, not allowed to take with them a relic, a change of garments, nor even provisions for their slow and tedious journey, and that many from fatigue and hunger diedere they reached a friendly soil, and many of whom as early as practicable sought an asylum in this land of liberty. All their early synagogues for almost a century, were founded by the Spanish or Portuguese Jews, as they are termed. Time alone has proven which nation has become the most prosperous—the one that spurned and banished them or the one that fostered and protected them.

I will now follow the Jews commercially, principally in this country, as those that have arrived here are from every nation and clime on the globe, and we can judge their characteristics to be the standard of the whole race. We first find them after their arrival here as pediers; for although they hand they do not beg nor steal nor drain on the public funds, but rather would peddie with a pack on their back, taking the same route from time to time, showing they do not swindle, as many would assert, or they would not be able to ply their vocation without arrests or complaints; but frequently they themselves are imposed on by a class of sharpers who take advantage of their gnorance of the language and of merchandise. They soon, however, acquire both, and can then guard against all such As soon as they have accumulated a few doilars they give up pedding, finding it a hard and laborious task, and reach one scale higher in the commercial lauder by taking positions as clerks, where they rarely betray the confidence reposed in them, or commence a small store of their own, where they usually prosper, not by swindling, but by surict attention to business, honesty and regularity of habits, which eventually lead them to carrying on some of the largest wholesale businesses, always working on the same principles that marked their former career; and so we leave them at the top of the ladder commercially and expla

In former ages, when the public mind was not as free from prejudice as at the present day, a few fanatics thought it manifested a sense of piety in their own is the by denouncing others not agreeing with theirs; and many malicious ones frequently laid or mest to their door which were not their own and for which they had to suffer; and many exaggerated their faults and failings—for there are none of us perfect—to carry out their nateful purposes. Then, many eminent literary men, knowing it, pandered to the passions and prejudices of the public mind of their day, drew forth some of the most monstrous pleces of humanity, and some from the lowest dens of corruption, which many believed to be the nature of the Jewish race, some denouncing them as miserly, debased and wicked, and not-withstanding the facts that the Jews spend their money with a lavish hand in whatever community they reside, and prove themselves honorable by their square dealings and temperate habits, showing as clear, if not clearer, record as regards criminal offences than any other race, and are charitable, not alone supporting their own poor, but aiding others as well. Yet such slanders are believed by many of the intelligent as well as ignorant. The press have also aided in a measure, for when recording any offence committed or low vocation followed by the individual Jew it was held up as a stigma against the whole race.

That there are a few swindlers among them it must admit, but most of them soon learn to leave them.

In former ages, when the public mind was not as

cording any offence committed or low vocation followed by the individual Jew it was held up as a stigma against the whole race.

That there are a few swindlers among them i must admit, but most of them soon learn to leave off such habits when mingling with a free-minded people; and now I will pause ere proving what has caused those, to take this intellectual community whether they would consider it right if the Jews should take that low class of sharpers which the dentile community call their swindlers and should set them up as a type of their race? I know you will say the same as I, it would not be just.

I will now mention where those few swindlers that are among them come from, and what has caused it. They come from several very despotic countries in Europe, such, for instance, as certain localities in Russia and Roumania, where they are scarce allowed to earn a dollar in an honorable manner, but mostly have to resort to such a course to earn the bare necessaries of life, and should they succeed in accumulating a few dollars some pretext is used by the linabitants to rob and plunder them, as very recent news from those countries shows that such a state of affairs does exist, many carrying their fanatical hate so far as to burn down their houses, leaving them to perish by the hundreds. I cannot end this without paying to this United States of America a just trioute for being the first nation that extended to them sympathy and protection, by placing an Israeine as Consulthers, and although it seems not to have done the great good anticipated, from the recent news from their houses, leaving their data for the recent news from their said of anticipated, from the recent news from their sool of anticipated, from the recent news from their boolog and fanatical quarter, still it served as a baits in their affiction, for they as a nation are so bound to each other by love and sympathy from their many sufferings that what affects one affects all.

Is Man Immortal !- Reply to "Cato."

TO THE EDITOR OF THE HERALD:-In your issue of March 1 you print an article signed "Cato," in which it is asserted that it can tal, or has not the essential elements of immortality within him. If you will be so kind as to allow me the space, I think, by several quotations from Scrip-ture, I can bring strong presumptive proof that man is, so far as the essentials for eternity are con-

cerned, immortal:—

Ecclesiastes xii., 7—'Then shall the dust return to the earth as it was, and the spirit (soul) shall return unto God, who gave it."

Ecclesiastes iii., 21—"Who knoweth the spirit (soul) of man that goeth downward and the spirit of the beast that goeth downward to the earth?"

Numbers xvi., 22 (part)—"O God, the God of the spirits of all fesh." (Not the God of the dead flesh, but the God of the spirit life.)

Job XXXIV., 14—"If He set His heart upon man, if He gather unto Himself His spirit and His breath."

Zechariah xii., 1 (part)—"And formeth the spirit of man within him."

Matthew, x. 28, our blessed Redeemer said:—
"Fear not them wich kill the hold enter the spirit of them within him."

Zechariah xii., I (part)—"And formeth the spirit of man within him."

Matthew, x. 28, our blessed Redeemer said:—
"Fear not them which kill the body but are not able to kill the sout, but rather fear Him which is able to destroy both soul and body in bell."

L Peter, iii. 18—"For Christ also hath once suffered for sins, the just for the unjust, that He might bring us unto God, being put to death in the fiesh, but quickened by the spirit."

Verse 19—"By which also he went and preached unto the spirits in prison."

Verse 29—"Which sometime were disobedient, when once the long suffering of God waited in the days of Noah, while the ark was preparing, wherein few—that is eight soulis—were saved by water."

L Peter, iv. 6—"For, for this cause was the Gospel preached also to them that are dead in the fiesh, that they might be judged according to men in the fiesh, but live according to God in the spirit."

Matthew, xxii. 31, 32, Jesus said:—"But, as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, 'I am the God of Araham, and the God of Isane and the God of Jacob?" God is not the God of the dead, but the God of the living."

PisciPLE.

"Cate?" Again on the Lawnorts lite of the

"Cato" Again on the Immortality of the

TO THE EDITOR OF THE HERALD:-Having just returned from a visit to the sunny south, where, by the by, your valuable paper is more highly esteemed than any other in the country, I now hasten to put in my replication to the answer of M. Greb to my former communication on the subject of the immortality of the soul. I should hardly attempt this If I did not hope to draw him out in his next with at least some snow of argument, instead of his mere topse dixits, with which his first article so profusely abounds. For instance, he says Piato did not originate the doctrine or dogms

he says Piato did not originate the doctrine or dogma of the immortality of the soul; but he fails to tell us who did. If this belief existed long before him, where and among what people? Mr. M. Gree, I nope, does not think we should be satisfied with "his opinion." He says, "the human soul is spiritual, and therefore immortal." The world has siong since learned the value of such naked assertions; the true logician will not be missed by any such premature propositions. The Bible shows us, not a dualism, as our philosopher does, but a triple union of three parts, to wit:—body, soul and spirit. We are told God breathed into man's nostrils the breath of life and he became a living soul. The taking away of this breath, by a reversion of the process, causes a dissolution and the loss of the soul is the consequence. So we are told in another place, that "the dust shall return to the earth as it was, and the spirit to God who gave it."

While I admit that the soul is not matter or parts, I am also convinced that it cannot survive a separation of body and spirit; and I am the more and more convinced of this when I perceive how a little straining of that silver cord which binds them together will so soon produce oblivion, close of the gateways to the beautiful land of memory and silence even the sweet music of the dream land. I know we all long for immortality, and that longing has begotten all those false theories we so cling to. But who told man he had an immortal soul? God never did. On the contrary, His Word constantly declares, "Dust thou art, and unto dust shalt thou return." In fact man in his pristine condition was not innately immortal, for if God had made him so it would have been as inconsistent in Him to have doomed him to death, as it would be inconsistent and impossible, as orthodox people claim, for him to kill the soul which they say He made like Himmer. Bealdes, what need was there of a tree of life in the garden of Even if our first parents could have lived without it?

It? Mr. Greb thinks it is so paradoxical for me to say the Bible teaches man's mortality, suppose he begins to look into the matter and tell us where it teaches otherwise; for if, indeed, we have immortal souls in the sense of orthodoxy, then to Plato more originality (or more inspiration, as the case may be) is due than to Jesus of Nazareth, who, I contend, first "brought life and immortality to light through the Gospel."

TO THE EDITOR OF THE HERALD:In answer to my desence of contession, a "Catholic Churchman" desires to know what Scriptural war-rant we have for the practice. Now, if we can prove that from the beginning that holy Cathone Church in which we daily profess our belief has taught the lawfuiness of priestly absolution, the matter should be settled for us who are within her fold, as I cannot possibly conceive that a man mas were not Scriptural. But if my opponent will examine the arguments adduced in favor of the doctrine in question, he will find them based upon the Scriptures-even our Lord's own words, "Wnose soever sins ye remit, they are remitted unto them," and other like passages—as well as our own knowledge of the needs of man's nature and the relations he holds to his Creator. I can-not, in the brief limits of this communication, discuss the subject fairly; but if those who wish to pursue it for themselves will examine the "Life of Penitence," "Repentance" or a work on confession, all by the Rev. Mr. Carter, of Clewes; "Priestly Absolution Scriptural," which is one of the series called "Tracts for the Day; or, a Little Catechism on cailed "Tracts for the Day; or, a Little Catechism on Absolution," by the Conley Fathers, whose answers are deduced from texts of Scripture, they will find the divine authority for confession fully maintained. Of course, no one pretends that the Bible says, "Confess thy sins to a priest and thou shalt be forgiven." Like all the card nai Christian doctrines, it is not so much—lo quote article 6—"contamed" in Scripture as to "be proved thereby." The word trinity, to start with the foundation of Christianity, does not once occur in the Bible, but was framed by theologians to express the divinity of Father, Word and Spirit, as revealed in Scripture. And churchmen would do well to remember that unless the direct words of the Bible wore supplemented by the continuous teaching of that Church, which, as the Bible itself says, is "the pillar and ground of the truth," giving the Holy Communion to women, baptizing miants and keeping the Lord's Day instead of the Sabbath (the latter, be it noted, in direct contradiction to the Decalogue, and showing the power of God's living Church in supplementing his written Word) would be as unlawful and unscriptural as some now hold confession. In the case of the latter doctrine, however, in comparison to the weakness of man's nature, which would surely never submit to so sharp a correction, save as it was ordained of fol, there is the most direct Scriptural teaching, as direct as that upon baptism, though not so full, since while the latter sacrament is, as our catechism says, "generally necessary to salvation," no one in our communion holds that confession is necessary to salvation at all. For your correspondent entirely misunderstands me if he utilisk I suppose confession to man "absolutely necessary." I said expressly "for those who would make any real spiritual progress"—a very different thing from simply being saved—and limited even that by "in most cases," for of course God's grace can work by what means He sees it; only for myself I feel it safer to seek for it where lie has to Absolution," by the Conley Fathers, whose answers

me it may be found. It was a "Catholic Churchman" will allow me to correct a very grave and uncatholic error into which he has inadvertently fallen. He holds absolution, as he tells us, one of the "rammels of the Papacy," because the Romish doctrine of "pardons" is condemned by article \$2. But it be will read any history of the articles he will see at once that no reference was had to the pardon conveyed by absolution—as, indeed, the plural form "pardons" would show of itself. It was another term for indulgences which up to the present day constitute one of the most objectionable leatures of Romanism, and whose connection with the Continental Reformation is well known to all readers of history. Tetzel and his comperes sold "pardons," not pardon, and it was parily from the money so derived that \$5. Peter's was built. To say that the framers of the articles confounded those justiv-to-be-reprehended pardons with the pardon conveyed from God through the means of absolution, would be to make them stultily themselves, since in the same Frayer Book with the articles the Bishop says, in ordaining each priest, "Whose sins thou dost forgive they are forgiven," which power the priest is alterward directed to use by absolving the sick man, "If he humbly and heartily Again, "Catholic Churchman" says the general confession and absolution do not imply the Romish (i never said they implied the Romish) of course the barries and and they implied the Romish (i never said they implied the Romish (i never said they implied the Romish (i never said they implied the Romish (if the said the said they had the said they had the said they implied the Romish (if the said they had the said they implied the Romish (if the said they implied the Romish (if the said they had they had the said they had they had they had they implied the Romish (if the said they implied the Romish (if the said they had t

Again, "Catholic Churchman" says the general confession and absolution do not imply the Romish (I never said they implied the Romish) doctrine of auricular confession and pardon. Of course they imply no doctrine of auricular—meaning private—confession at all; for no mention of individual sins could be made in the daily services; but the confession of the stek man (I speak of this English prayer book) is to be special, and the absolution ends. "I accourse thee irom all thy sins, in the name of the Father and of the Son and of the Holy Ghost." If this be not authoritative it is the most shocking blaspheny, and we ought at once to sever all connection wish a Church which enforces such sacrilege. As to the other point made by my opponent, that pardon comes from God alone, the most "advanced" Catholic never

dreamed of asserting that it could come from any other source; the question is whether God wills to dispense that pardon, as ile does his other gracious sacramental gifts, through human charnels; for if he has so willed what are we that we are "to withstand God?" And we are always taught that without contrition the priest's absolution is null and void.

We follow no new way. In the Jewish ceremony the sinner bewailed and lamented his sins before God. "Against Thee only have I sinned and done this evil in Thy sight," But he also, confessing them before man, brought his offering to the priest, who was then to "make an atonement for him before the heart of the priest, who was then to "make an atonement for him before the Lord," after which he was held as pardoned. And so to-day any confession would be false and insincere which did not make one's repentance before God deeper and fuller.

When Ananias, sent of God, appeared to Saul, and said, "Arise and be baptized and wash away thy sins," I never read that Saul answered, "Nay, Lord, but Thou only canst cleanse me from my sins." He trusted God and obeyed Him (though the word came then as now, through His servant), and God did wash away His sins, not in Saul's way, but His own.

And so, in our own day, when the sinner hears Christ's words to His apostles, and through them to this priests in all ages (since He said, "Lo! I am with you always, even to the end of the world") "Whosesoever sins ye remit they are remitted unto them," and, obeying his Lord, thus seeks remission of his sins, who so truly as he can cry in the chastened joy of his new-tound peace, "I said i will confess my sins unto the Lord, and so Thou forgavest the wickedness of my sins."

American Catholic.

Religious (Catholic) Reception.
On Thursday, February 29, Miss Abbie Hickey received the white veil from the hands of the Very Rev. Father Turner, v. G. The pretty chapet of the Convent of Mercy, Willoughby avenue, was fitted on the occasion with the friends of the young lady. After the reception the Rev. M. J. Murphy addressed the newly received sister in a manner appropriate to the occasion. His words were few, but to the purpose. After the ceremony the friends of the newly received sister were allowed a few minutes to offer ner their congratulations.

Society of Friends-Ortho The first attempt at a census of the Orthodox Friends is made in the *Friends' Review*. It gives

the number for 1871, as reported by the Yearly Meetings, and, comparing them with estimates for previous years made from computations based upon the reported numbers of children, has been able to give an approximate representation of the growth

or increase of the Society, as follows:—

New Engiand Yearly Meeting, established 1671; members in 1871, 4,403. New York, established 1695; members in 1871, 2,568. Canada, established 1867; members in 1871, 2,569. Baltimore, established 1681; members in 1871, 5,500. Baltimore, established 1671; members in 1871, 5,500. North Carolina, established in 1703; members in 1871, 4,000. Onlo, established in 1812; members in 1871, 2,855. Indiana, established in 1812; members in 1871, 17,200. Western, established in 1863; members in 1871, 9,749. lowa, established in 1863; members in 1871, 9,749. lowa, established in 1863; members in 1871, 9,599. The total present membership is 67,405, and shows a gain of 755 over the number comprised in the yearly meetings existing twenty years ago. During these years the membership of the meetings east of the Alleghenies has decreased 7,722, while those wes, have increased 8,477. The ratio of adults to children is:—In New York, 7.5; in New England, 4.98; in Philadelphia, 5.15; in Ohio, 3,56; in Indiana, 3,56; in Western, 3,07; in Iowa, 3,93.

An interesting revival is now in progress at Dr. Cuyler's church in Brooklyn. Afternoon and evening meetings are held in both church and chapel and many conversions are already reported.

Rev. George Lansing Taylor has received into the Methodist church at Hempstead, L. I., 130 persons, the iruits of the revival still in progress.

The revival in the Methodist church at Fortythird street in this city continues with unabated interest. More than three hundred persons have presented themselves at the altar as "seekers."

In the Methodist church in Vincentown, Onio, a revival is in progress, the results of which are worth recording. Fity drunkards have been reclaimed from drunkenness, about thirty of whom have joined the Methodist Church. "Sixteen months ago more than flity children had drunken fathers, but little to eat and rags for clothing, who now have sober fathers, plenty to eat and comfortable clothing; and on the Sabbath day fathers, mothers and children can be seen in the house of God."

The Congregational uninsters of Boston and vicinity reported at their meeting in Park street study, on March 4, the reception of a total of 213 persons into their several chirches the day previous.

The Western Christian Advocate (Cincinnati) says:—"Our revival department in the last eight or ten weeks has exhibited an accession to the cource on trial, within the bounds of our circulation, of some eight thousand or nine thousand persons."

Eleven additions on profession of faith were made to the Alexander Presbyterian church of this city at its recent communion, mostly heads of families. A number who intended to come forward were prevented by sickness.

Twenty-eight persons were received into the Presbyterian church in Nineveh, N. Y., on Sabbath, March 3. Twenty-four were on profession of faith, and of these twenty-four twelve were heads of families. In four cases husband and wife stood up together to confess Christ before men.

The Presbyterian church in Baldwinville, N. Y., received to its communion twenty-one on the first Sabbath of this month, as the first fruits of the revival.

The Presbyterian congregation in Batn, N. Y., is favored with the reviving and converting influences of the Spirit. Extra meetings have been held for some time, conducted by the pastor, the Rev. James M. Piatt, with precious results. He was assisted one week by Rev. Samuel Jessup, of Dansville. Fitteen united with the church Sabbath before last, among the number a promising son, a lad of seventeen, of the pastor.

The First church of Oswego, N. Y., now vacant, recently made an important addition to their session. Sabbath evening, 25th uit., Rev. Thomas A. Weed, of Scottsville, preached a timely sermon to them, and ordained Messrs. Strong, Hathaway, McLain and Waugi as ruling elders.

An extensive revival is in progress in the Methodist church, Ellenville, N. Y., has received ninety-two on profession and four by letter since the Week of Prayer. About twenty others have not taken final action, being in transitu, and a score professing conversion have joined elsewhere.

situ, and a score professing conversion have joined elsewhere.

The Presbyterian church in Wampsyllie, N. Y., which is under the pastoral care of Rev. A. J. Quick, of Lenox, N. Y., bas been enjoying a precious revival, commencing with the Week of Prayer. There have been over thirty inquirers, the most of whom have expressed a hope. Seventeen united with the church iast Sabbata.

The interest has been great during the past year in the Presbyterian church, at Great Bend. Pa. There have been nearly one hundred and fitty inquirers, about half of whom have now obtained hope. Rev. C. M. Howard, the evangelist, closed his labors there Sunday.

The Greenwich street Presbyterian cnurch, Phila-

nope. Rev. C. M. Roward, the evangelist, closed his labors there Sunday.

The Greenwich street Presbyterian cnurch, Philadelphia, Rev. William Intition, pastor, has recently enjoyed a precious revival. Meetings were commenced in the latter part of January and during the five weeks through which the meetings continued, nearly forty rose and asked for prayers—thirty-two of whom have found peace in beheving. On Sabbath evening, 10th inst., twenty-four of these converts made a public profession of religion; ten of these were babtized.

Religious Notes-Personal and General. The Episcopal church of Palmyra, N. Y., have contracted with a company to erect their fine stone church the coming season, and complete it ready for occupancy by the 15th of December. This will

for occupancy by the 15th of December. This will place an elegant house of worship on each of the four corners of Main and Canandaigus streets, in that pleasant and prosperous village.

Rev. Arthur Brooks, of Williamsport, Pa., has accepted the call to the rectorship of St. James, church, Chicago, lately vacated by Dr. Thompson, who success Dr. Ewer in Christ church, New York. Mr. Brooks is a brother of Rev. Phillips Brooks, of Boston.

The Rev. John B. New, of Indianapolis, Ind., a Baptist minister, has just died from a cold contracted during a recent out-door baptism. He had to enter a river where the ice was broken for the purpose, and, all diripping wee, had to walk nearly a mile to change his clothes afterward.

Rev. Mr. E. N. Kirk, of Boston, has been reduced to total bilindness. to total bindness.
Charles F. Latham, of Thetford, Vt., who recently died without will, requested that \$5,000 of his property be given to Thetford Academy, for the benefit of indigent students who might hereafter be connected with the institution.

flev. J. C. French was installed pastor of the Westminster Presbyterian church, Brooklyn, on the 6th inst.

Westminster Presbyterian courts, the state of the inst.
Rev. William H. Clark, of New York, has been called to the pastorate of the Broadway Reformed church, Paterson.

THIRTY-FOURTH STREET SYNAGOGUE. Rearing Up the Tabernacle of the Congrega-

tion-The Ark of the Covenant and What it Purports-The Foundations of Judaism. it Purports—The Foundations of Judalsm.
The beautiful synagogue in Thirty-fourth street, near Broadway, was well filled yesterday with a fashionable congregation, composed largely of Gentiles. Dr. Vilaver discoursed upon the rearing up of the tabernacie by Moses, and of the reasons why Moses was chosen to rear it. The ancient rabbies, he said, had a legend that when the tabernacie and all its furniture had been completed, and. the people were waiting impatiently to have it reared up, they appealed to the artisans, who had distinguished themselves by their handlwork, and asked why they did not set it up, that the Shekinah might dwell therein? The mechanics tried to set it up, but could not, and then the people went to Moses and chidingly said he had contributed nothing toward the erection or appointment of the tabernacie, and that the men who had contributed and had built 't

looked to see that they had done everything as the Lord commanded, and while he was thus engaged a voice came to him telling him that he alone should

it was to be reared up and sustained by spiritual influence and power. And hence Moses was commanded to rear it up. What a lesson is here taught us! Not the silver and the gold, not the rich trimup the tabernacle. It required the spirit of Moses. It was to be a receptacle of the Lord—a tabernacie of the mind, and of what avail were all its material treasures without this spirit? It was made for the ark of the covenant—the es-

sonce and foundation of Judaism. There is our tabernacie, said the Rabbi, pointing roward the ark; there is our sanctuary, where the law is contained, and whence it is brought forth to be read before the congregation every Sabbatt day. You may have rought magnificated expensions of the law is contained, and whence it is brought forth to be read before the congregation every Sabbatt day. You may have your magnificated with the choicest productions of a Raphael or a Michael Angelo; but if you have not the law of the Lord therein you have not the law of the Lord cand the ark of the covenant. There can be but one ioundation for the tabernacie of the Most High, which in the beginning said,

which in the beginning said,

and all the dim the law is the covenant and the earth burst forth in all its hos disappeared and the earth burst forth in all its hos disappeared and the earth burst forth in all its hos disappeared and the earth burst forth in all its hos disappeared and the earth burst forth in all its hos disappeared and the earth burst forth in all its hos disappeared and the earth burst forth in all its hos disappeared and the earth burst forth in all its hos disappeared and the earth burst forth in all its hos disappeared and the earth burst forth in all its had all its hos disappeared and the earth burst forth in all its had all its hos disappeared and the earth burst forth in all its had all its had all its had been the law of the law of

HOLY GHOST OF SCRIPTURE.

Mr. Partridge's Deductions from Scripture of What the Holy Ghost Is and What Is Its Mission on Earth.

On Friday evening Mr. Partriage presented some Chapin's church, Fifth avenue and Forty-fifth street. The subject of discussion had been previ ously announced and a fair attendance was secured.
The essayist disclaimed any partnership in his theonovel, as, indeed, they appeared to be to the audience. He treated his subject under three heads, namely:-First, the meaning of the word "holy" a it is found in the Scriptures; second, the meaning of the word "ghost" as found there also, and whether this Holy Ghost is inherent in or is acquired by man; and, third, what is this mission of the Holy the Ghost on earth?
Under the first head he read Webster's definition

whether this Holy Ghost is inherent in or is acquired by man; and, third, what is this mission of the Holy the Ghost on earth?

Under the first head he read Webster's definition of "holy"—pious, good, &c.—and then recited various and numerous texts of Scripture to show that Webster was correct. The word "ghost" was similarly treated, and by thou dividing the words and giving merely the phrases in wanch they eccar, without their connections, he presented

A VERY PLAUSIBLE THEORY

In the special of man; that it is not acquired by thin, but, being always in him, it is either good or bad as a man makes it; that the Holy dhost existed in man under the Old Testament dispensation, but the present of the several theory of hands, and that the restoration was not the giving to man of something restoration was not the giving to man of something new and different from himself, but the regeneration of the "ghost" or spirit already within him, thereby making it "holy." These are a spudpass of the several theories advanced in the essay, which were elatorated in detail and with very great plausibility. The mission of the Holy Ghost among men was declared to be that which was demonstrated in the abootolic days—to give power to heal the side of the several theories advanced in the sway mong men was declared to be that which was demonstrated in the abootolic days—to give power to heal the side of the several theories advanced by the imposition of hands. Thus

PAUL CURED DISEASE

by a handkerchier taken from his own body, and by the laying on of his hands the Holy Ghost was imported to others. The same was true of Peter and other Aposites; and Jesus Christ was the introducer, the promoter, the Lord of this dispensation of the Holy Ghost. The secure tried to illustrate how men and women impart power to one another when their spirits are in rapport, and declared that that was the way leave the Holy Ghost. The